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LIONEL DE JERSEY HARVARD

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BOISLEUX-AU-MONT, FRANCE

MARCH 30, 1918

AN ORDER MADE BY THE House of Commons,

Assembled in Parliament, for the Establishing of Preaching Lectures throughout the Kingdome of *England* and Dominion of *Wales*.

Whereunto is added,

Thirty five considerations upon the Booke of Common Prayer, at a conference held by the Archbishop of *Armagh*, Doctor *Prideaux*, and divers other Learned Divines.

With fixe Reasons why the Booke of Common Prayer being corrected should continue.

Also an Order by the Lords and Commons in Parliament, touching the Government and Litnrgie of the Church.

Hen. Elsyng Cle. *Parl.* D. C.

London, Printed for *I. T.* 1642.

Harvard College Library
In memory of
Lionel de Jersey Harrard
Class of 1915
August 2, 1932

An Order made by the Houſe of Commons, for preaching Lecturers in this Kingdome.

IT is Ordered by the Houſe of Commons now Aſſembled in Parliament, that it ſhall be Lawfull for the Pariſhioners of any Pariſh within the Kingdome of *England* and *Wales*, to ſet up a Lecture, and to maintaine an Orthodox Miniſter, at their owne charge, to Preach every *Lords day*, where there is no Preaching: And to Preach one day in every weeke, where there is no weekely Lecture.

Hen. Elſynge. Cler. Parl.

Conſiderations upon the Booke of Common Prayer.

1. WHether the names of ſome *departed Saints*, and others ſhould not be quite expugned the Calender.

2. Whether the reading of Pſalmes, ſentences of Scripture concurring in divers places in the *Hymnes*, *Epiſtles*, and *Goſpels*, ſhould not bee ſet out in the new tranſlation.

3. Whether the Rubrique ſhould not bee mended, where all veſtments in them of divine Service are now commanded which were uſed. 2. *Ed.* 6.

4. Whether

4. Whether Leſſons of Canonicall Scripture ſhould be put into the Calender in ſtead of Apocrypha.

5. That the *Doxologie* ſhould be alwaies printed at the end of the Lords Prayer, and bee alwaies ſaid by the Miniſter.

6. Whether the Rubrique may not be mended, where it is (that the Leſſons ſhould bee ſung in a plaine tune) why not (read with a diſtinct voyce.)

7. Whether *Gloria Patri* ſhould bee repeated at the end of every Pſalme.

8. Whether according to that end of the Preface before the Common Prayer, the Curate ſhould be bound to read Morning and Evening Prayers every day in the Church, if he be at home, and not reaſonably letted, *and why not onely on Wednesday*, and friday morning, and in the afternoone on Saterdaies, with holiday eves.

9. Whether the *Hymnes*, *Benedicite omnia opera*, *&c.* may not be left out.

10. In the Prayer for the Clergie, that phraſe perhaps to be altered (*which onely worketh great marvells*.)

11. In the Rubrique for the Adminiſtration of the Lords Supper whether this alteration to be made, that ſuch as intend to communicate ſhall ſignifi their names to the Curate overnight or in the morning before prayer.

12. The next Rubrique to bee cleared, how farre a Miniſter may repulſe a ſcandalous and notorious ſinner from the Communion.

13. Whether the Rubrique is not to bee mended, where the Churchwardens are ſtraightly appointed to gather the almes for the poore before the Communion begin, for by experience it is proved to bee done better when the people depart.

14. Whe-

14 Whether the Rubrique is not to be mended, concering the party that is to make his generall confession upon his knees before the Communion, that it should bee said only by the Minister, and then at every clause repeated to the people.

15 These words in the Consecration *This is my body, this is my blood of the New Testament*, not to be printed hereafter in great Letters.

16 Whether it will not be fit to inserta Rubrique touching kneelling at the Communion, that is, to comply in all humility with the prayer which the Minister makes, when he delivers the Element.

17 Whether *Cathedrall and Colegiate* Churches shall be straitly bound to celebrate the holy Communion every Sunday at the least, and might not it rather be added rather *once in a moneth*.

18 In the last Rubrique touching the Communion, is it not fit that the Printer make a full point, and begin with a new great letter at these words. *And every Parishioner shall also receive the Sacraments.*

19 Whether in the first prayer at the baptisme, these words, *Didst sanctifie the flood Jordan, and all other waters*, should not be thus changed. *Didst sanctifie the Element of water.*

20 Whether it be not fit to have some discreete Rubrique made to take away all scandall from signifiing the signe of the Crosse upon the Infants after baptisme, or if it shall seeme more expedient, to be quite disused, whether this reason should be published, that in antient Liturgies *no Crosse was consigned upon the partie*, but where Oyle also was used, and therefore Oyle being now omitted, so may also that which was *concomitant* with it, *the signe of the Crosse*.

21. In

21. In private Baptiſme, the Rubrique mentions that which muſt not bee done, *that the Miniſter may dip the child in water being at the point of death.*

22. Whether in the laſt rubrique of confirmation thoſe words be to be left out (*and be undoubtedly ſaved.*)

23. Whether the Catechiſme may not receive a little more enlargement.

24. Whether the times prohibited for marriage are quite to be taken away.

25. Whether none hereafter ſhall have licences to marry, nor be asked their banes of Matrimony, that ſhall not bring with them a certificate from their Miniſters that they are *inſtructed in their Catechiſme.*

26. Whether theſe words in Matrimony, (*With my body I thee worſhip*) ſhall not not be thus altered, (*I give thee power over my body.*

27. Whether the rubrique of marriage ſhould not bee mended, that new married perſons ſhould receive the Communion the ſame day of their marriage, may it not well be *or upon the next* Sunday following when the Communion is celebrated.

28. In the abſolution of the ſicke, were it not plaine to ſay, *I pronounce thee abſolved.*

29. The *Pſalmes of thankeſgiving* of woman after Child-birth, were it not fit to be compoſed out of proper *Verſicles* taken from divers Pſalmes.

30. May not the Prieſt rather reade the *Communion* in the Deske, then goe up to the pulpit.

31. The rubrique in the *Communion* leaves it doubtfull, whether the *Letany* may not be read in divers place in the Church.

32. In the order of the buriall of all perſons, 'tis ſaid, *We commit his body to the ground, in ſure and certaine hope*

of

of resurrection to eternall life. Why not thus, *knowing assuredly, that the dead shall rise againe.*

33. In the Collect, next unto the Collect against the Pestilence, the clause perhaps to be mended, *for the honour of Christs sake.*

34. In the Letany instead of *fornication and other deadlie sinnes*, would it not satisfie thus: *from fornication and all other grievous sinnes.*

35. It is very fit, that the imperfections of the matter of the singing Psalmes should be mended, and then lawfull authority added unto them, to have them publikely sung before and after Sermons, and sometimes in stead of Hymns of morning and evening prayer.

Certaine reasons why the Booke of Common Prayer beeing Corrected should Continue.

1 Because it was composed and approved of godly reformed professors and Martyrs, and reverently used and frequented by devout Protestants, in the times of religious Princes, the happy Instruments and propogators of the true reformed religion.

2 Because they have beene at severall times Enacted and Established as lawes of the Land, in the times of most religious and and reformed Princes.

3 Because that, which gives the offence therein is most Master of Faith and Salvation, but discipline, and the Ceremonies of the Church.

4 Because they have endured opposition, And the greatest number of the opposers have beene either weake and Ignorant Christians, mis-led and misinformed, or perverse, seditious, and inconformable to the established Government.

5. Be-

5 Because the oppositions have beene diuers and fully answered by learned and Religious Protestants, but especially lo[illegible] determined in a conference on mature deliberation, by our late Renowned King *Iames* of blessed memory.

6 Lastly because they are and have beene to Common passengers amongst us,

An Order by the Lords and Commons in Parliament touching the Government and Liturgie of the Church.

THe Lords and Commons doe declare, they intend a due and necessary reformation of the Government and Liturgie of the Church, and to take away nothing in the one or the other, but what shall be Evill, and iustly offensive, or at least unnecessary and burthensome, and for the better effecting hereof, speedily to have consultation with godly and learned Diuines, and because this will never of it selfe attaine the end sought therein, they will therefore use their utmost endeavours to establish Learned and Preaching Ministers, with a good and sufficient maintenance throughout the whole kingdome, wherein many darke corners are miserably destitute of the meanes of saluation, and many poore Ministers want necessary provision.

Hen. Elsynge Cler. Parl. D. C.

FINIS.

*EC65.G798P.641o2b

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2 August 1932